

INSTRUCTIONS

To a

SON,

Containing

**RULES of CONDUCT in publick and
private LIFE,**

Under the following Heads :

Religion. Marriage. The	Tenants and other Concerns
Court. Friendship. Travelling.	of Estate Study and Exercise.
Housekeeping and Hospitality.	Of Pleasure, Idleness, &c.

By **ARCHIBALD** Marquis of **ARGYLE**.

Address'd to his Children, and to his eldest Son in particular.

Written in the Year 1660, during his confinement.

To which are added by the same Noble Author:

General Maxims of Life. Ma-	The Prince. War. Courage.
xims Political and Military,	Command. Fortune. Victory.
under the following heads:	Miscellaneous observations.

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INSTRUCTIONS

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THE
MARQUIS
OF
ARGYLE's
INSTRUCTIONS
TO
HIS SON.

SON,

I KNOW there are several books in print, written prudently, politickly, and piously, of this very title, of late years. I confess, most of them were of particular intendment to their own relations, the reason probably that they are not of such general observation and use; others designed out of presumptuous ambition, of exceeding by imitation

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such rare patterns as went before, in the accessions of wit and elegant discourse, discoloured sometimes with urbane, facete prophaneness.

I do acknowledge 'tis a singular and the right way of transmitting of a man's memory to posterity, especially to his own; it argues a kind of reverence that men bear to themselves, when they can so impartially unbo-som themselves in the account and register of all their actions, and can shew no disliked experience of them, as to their own proper guilt. I do not hereby understand what concerns religion; who can excuse or extenuate his failings? but of moral transient acts, to the evil of which no man is so strongly inclinable, but by the bias of a corrupt education.

Many very sententious pieces are

extant among ancient authors of this subject, but I know none testamentary but among the moderns, and of them we have some by excellent princes, and renowned statesmen.

My care of you, whom I would have to consider yourself, as the prop of an ancient honourable family, is no way less than theirs, however I am inferior to them in dignity and judgment: and therefore I will trace a beaten way, rather than lose myself and you in a general discourse; what I come short of here, you cannot miss in their common places, and so I may be sure I shall attain my end.

Probably men may think I can add nothing to that store, but if they consider my station, and how far concerned in these times they may rather expect novel politicks from me, such a variation

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of the latitude of the most approved and received maxims of state lying in the sphere in which I acted; but the management of the counsels of those times, were by success, or the monstrous guilt and fraud of the politicians, so irregular, that I cannot if I would, bring them under heads, though up and down as they occur I may point at them.

I confess, it was my great misfortune to be so deeply engaged in these fatal times; I know the nobility of Scotland have always bickered with their princes, and from the insolency of that custom, not any of our kings have been free. 'Tis also true, the perpetual family-feuds among us, which by all the industry and authority of our princes, could never be so pacified, but that they revived again, and took upon themselves, as they had advantage,

to revenge their quarrel ; (and yet like sudden floods which violently overrun, and as peaceably return within their banks, abated to their due allegiance,) did easily persuade me that there was no such apparent danger in the first beginnings of the contest, betwixt the king and my nation of Scotland. I had laid it for a maxim, that a reformation was sooner effected ‘ per gladium oris,’ than ‘ per os gladii ;’ and certainly true religion is rather a settler, than stickler in policy, and rather confirms men in obedience to the government established, than invites them to the erecting of new ; which they neither do nor can know, till it be discovered and declared. Wherein I did not look upon our intended reformation as any way taxable, since it had the whole stream of universal consent

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of the whole nation; I never thought of those dire consequences which presently followed, till by that confusion my thoughts became distracted, and myself encountred so many difficulties in the way, that all remedies that were applied had the quite contrary operation; whatever therefore hath been said by me and others in this matter, you must repute and accept them as from a distracted man, of a distracted subject, in a distracted time wherein I lived: and this shall serve to let you know how far I waded unwarily in that business.

I will not however counsel you, if any such lamentable commotions (which God forbid) should break out, for my unhappiness, to withdraw yourself, from interposing to quench and allay them as much as by your authority you can, (however I was mistaken

by some in my actions, I did labour for a right understanding,) but be sure let your allegiance keep the ballance; by no means stand like a neuter in the cause of your king and country. That decree of Solon's, That every man that in a general commotion was of neither party, should be adjudged infamous, is rightly decreed of great men. Popular furies would never have end, if not awed by their superiors, who supinely neglecting such outrages, not seldom, are ruined and depress'd in their own estates and honours; a late example whereof we had in our neighbour nation; the people will soon learn their own strength, that '*summa potestas radicalur in voluntatibus hominum*; and from thence infer, that the popular power excells the power of the noblesse.

Great men therefore, are in some fort as necessary as good men, as power is as requisite as wisdom ; where they are both wanting, 'imperium in imperio 'quaerendum est.' Your famous ancestors by both these, have kept their vassals (and what is well done in one canton of the kingdom is like to be imitated throughout,) in a quiet subjection, and good comportment many generations, and I question not but you will find the same reverence from them, if you do not degenerate

Do not content yourself with the bare titles of greatness, 'principis tantum nomen habere non est esse princeps ;' that power is vain which never exerts itself forth into act.

The looseness of these late times will require at first a gentle hand, when you have got the bridle in the mouths

of your family, dependents and vassals, then you may curb them, and reduce them to the former obedience they once willingly paid. I have had a difficult task with them, yet by one means or other I kept them in order, nor will they be ever serviceable to their supreme, if they be not in a due subjection to you their immediate lord.

Take all fair occasions of doing your sovereign service, let that be your only emulation with other noble houses to supply the great and necessary distance of your prince from this his native kingdom, by a close application of yourself to his concerns, if not in a publick capacity, yet in your private sphere, which will soon advance you to higher trusts.

You have a great task to do, you must from the bottom climb up to the

mount of honour, a very abrupt and difficult ascent; which yet, nevertheless, by observing the sure footings of some of your progenitors, and the slips of others, particularly those recent slidings of mine own, (for others they are not) you may at last attain the top, and by your own merit and your prince's favour, your house may be culminant again.

If it shall so happen, as I despair not of it, ancient merit with good princes (such as without flattery I may say the most of ours were and are like to be) will out-last their longest displeasure, have a care then of that precipice; let no revenge or ambition blind you into destruction; you may poise yourself with your wings of honour and greatness, but venture not, nor presume to fly.

Covet not with immoderate haste lands, riches, honour, for it is seldom that men, whose rash desires and designs are laid out that way, compass their full content, and for the most part meet with a destiny far other than they expected; and when they are once so disappointed, fortune or rather providence so much amazeth the judgment even of wise men, as in time of danger they know not what resolution is best to be taken. You will not be necessitated through the want of these three, so as to reach at them unlawfully, and endanger what you have in possession, and yourself together.

I do not much regret your private life, nor should I labour to bring you into state-employment, for there is no course more comely, nor any resolution so well beseeming a wise man,

having made proof of his own virtue, as to retire himself from court and company, for so he shall shun the inconveniencies of contempt, and the discomfort of a perpetual trouble.

I have tried and found the many perplexities that attend that life, and have reaped nothing but calumny and envy, though I do not say this is the fate of all statists; this I am sure, the best way of coming there, is without popular fame or over-vogued merit, especially by the interest of a favourite.

But whoso cannot endure the envy and hate that are the attendants thereof, must sit down with his present condition, and not meddle with, or enterprise great matters; for great honours being desired of many, it is of necessity that he that aspireth unto them, must be for his advancement thereunto envied,

and for his authority hated: which, although they be well managed and used, yet those who hate and envy, persuading themselves they might be better handled, endeavour to oppress that power as fearing it might be worse.

You will have time after the settling of your own private fortunes to cast about for some honourable advantages for yourself. Time is the best counsellor, rather let magistracy want you, than you want it; which you may effect, if by a wise moderation you can slight those insignia which the world knows your ancestors have born with commendation and honour, and who have added more lustre to them, than the want of them can take from you.

Keep a firm and amicable correspondence with your neighbours howsoever, but so that it be far from giving any su-

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spicion of making parties or factions; this is chiefly attained by a generous compliance and noble familiarity, that's the way to be loved and honoured, which works so many good effects, as daily experience sufficeth without any expresse example to prove them of great force. If you be happy in this particular, this will be your certain repose, and may not be reckoned within the 'externa bona fortunæ'.

To compass this, take an exact care that your actions be just, be not offended at every injury, wink sometimes at your wrong, but beware of unnecessary revenges. I leave you enemies enough, 'twill be meat and drink (as the English proverb) to them, to see you froward and quarrellsome; bear off all the affronts that be put upon you with an inviolable invincible mind, and let

them see you are above them. Master all your passions and affections, and so discipline them that they may become your most necessary servants.

You will be freed, by this your retirement from publick employment, of adulation and flattery, and by that means will the better and more plainly and sincerely converse with yourself, and be able to give a near judgment what you are, and of your abilities and defects, which is the most necessary knowledge in the world, and which will recompense the disuse of other policy, *‘e coelo descendit γνώθι σεαυτὸν.*

Demean yourself in an equality of mind, that may show fortune hath no power over you, that her excesses and recesses, her over-flows nor her low ebbs, can either drown or dry up your

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virtue. 'Tis but common fate; as the sea loseth in one place it gets in another; so contrarily, such shakings as these which through me besal my family, may by your prudence rivet it faster.

This I thought fit in general, as to the condition I shall leave you in, to direct and advise you; only one word more: I charge you to forget, and not harbour any animosity or particular anger against any man concerning me. Such heart-burnings have been the destruction of many a noble person in this kingdom, and I know not of any person so given, but the very same measure hath been meted unto him again. The cup is gone round, and therefore content yourself; but above all I require you to have more regard to christianity, than covertly or basely to kill a par-

ticular enemy by secret assault or practice, it being altogether most unwarrantable either by faith or honour.

And this by way of premise.

To the rest of his CHILDREN.

Children,

AS you are the greatest part of me, and in whom I may promise to myself a continuance of succession, so have I also a paternal care (more incumbent on me now) towards you: I shall therefore in some particular directions to you, as the monuments of my affection, advise and counsel you, in what shall be necessary and expedient for your several conditions.

First, Therefore, make not haste to put yourselves out of the government or charge of those to whose care

and tuition I have committed you; if any thing happen that shall offer you advantage in another station of life, than I leave you, I require you to consult with them first. I have laid a sacred obligation upon them to assist and aid you in all matters, which if you neglect or contemn, you will soon find yourselves left to the world, as a ship to the raging sea, without furniture or anchors.

Above all, bear that constant filial duty to your mother, which her piety and tenderness in your education, most justly call for at your hands; her great indulgence towards you, and her entire affection to me in all my suffering of late, deserve very much at my hand; and therefore I charge you to shew that respect to her for me, which I would have done myself, and in which,

in all the time of our wedlock you have known me to have continued. Fail not in any outward circumstance of honour and reverence to her, that so by your dutiful behaviour and carriage towards her, some of the harshness and asperity of her present condition may be alleviated.

To your eldest brother, who is the prince of your family, shew yourselves obedient and loving; he is my substitute, your honour is bound up in his, in him it now rests, and may for a while not appear in its lustre; take heed therefore you do not by any disrespect quite extinguish it; your due observance of him will preserve it in the minds of all men, who are not strangers to the ancient worth and merit of our house.

With one another maintain a mu-

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tual love and confidence: this happiness you may have by my adversity to indear yourselves more to one another; lay out no affection upon the world, but keep the entire stock for yourselves. Let that equal love which I bear you, and which I leave with you, be communicated among you, by a constant amity to one another; which will be the better cemented by your religious and godly conversation, wherein I trust you have been so well instructed, that my memory shall not be charged or blamed for your education.

Keep a decorum in your present condition; value not yourselves the worse for one riot or attempt of fortune made upon me; mind not her temporary outrages; virtue is the true standard, such allays pass not with her; fix yourselves upon your own worth,

and no engine of fate can remove you from that basis. Pusillanimity is a vice almost needless to be warned of, because noble minds do always "niti contra," and bear up against their extremities, till they have either surmounted them by their bravery, and ascended to their first height; or levelled them by their patience and equanimity, plain'd their difficulties, and made them even with their contented minds.

The small portions I have left you, (though the world miscounts them as great matters, and I could wish they amounted to their sums) you must improve as talents; serve your necessities with them, not your pleasures; what the royal bounty may hereafter do by way of restitution, you may do with it as may be most subservient to your honour; you will not be liable to great

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expences, you are free from any dependency on court, where men spend money, on a vanity called hope. As for marriage, (of which I shall speak more largely hereafter, and of which in the beginning of this monition, I gave you a caution,) your virtue must supply dower; though I trust I have left a competency (with your virtues) to match you to any family in Scotland.

Behave yourselves therefore prudently, decently, and warily to all people, that so you may gain the general good-will and benevolence of all; imitate the example your mother hath set before you; stand upon your guard against all pleasures, or other baits or allurements, that shall tempt you to any unlawful actions or desires, which may practise upon you either

in your conscience, or in your reputation: and resolve this as a sure rule with yourselves, that no person is wise or safe, but he that is honest.

Fear your Creator, and serve him with all your might; begin all your works and actions with him, 'tis he only can succeed and prosper them. If you pursue your own designs upon your own bottom, the conclusion will be your own ruin, for he can wither and blast at his pleasure sinful undertakings. I shall never despair of God's blessing upon you, nor doubt his All-sufficiency for you, if you apply yourselves to him, and make his fear the rule of your lives.

You see that to be descended of great personages, is no exemption from the strokes of fortune; but to be descended of a heavenly race, will

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carry you out of the reach of those misfortunes which are incident to humanity.

Imploy therefore your time in renewing your alliances there; probably your consanguinity and relations here, may stand off from you, like Job's friends in his adversity. Desertions are usual in this case; you need however not much care for this worldly friendship, as long as you have dependence on the favour of heaven.

What is abated here to you in the transitory felicities and pleasures of the world, (from which you have no such cause to wean yourselves altogether) will be easily recompensed in your enjoying him who is the foundation of all good, and from whom all happiness is derived to his creatures.

To whose protection I commit you

and your ways, beseeching him to bless and prosper them, to his glory, and your comfort.

C H A P. I.

R E L I G I O N.

THIS being your greatest concernment, the director of all your actions, I cannot use my paternal authority to better purpose, than in adjuring you and straightly charging and requiring you, to be constant and zealous in the religion now left established in this kingdom. I will not take upon me now to decide controversies arisen betwixt ours and the church of England in matters of discipline, they agreeing altogether in doctrine; all that I shall say is, that their ceremonies

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have not been used here, and you have been bred up without them, and the nation of Scotland otherwise affected, and therefore, you shall do well to continue in this kirk ; though I would rather have it your own choice, than any other consideration whatsoever. Diversity in any thing distracteth the mind, and leaves it waving in a dubious perplexity, and then how easy is it to sway the mind to either side? this is most true and experienced in religion ; you must therefore obfirmate your ears, and confirm your judgement, being once satisfied of the excellency of your profession, and having received the true and sincere doctrine.

Neither would I have you only fixt and constant in your religion, but also very devout in the practice of it ; that as heretofore your ancestors have been e-

minent for honour, you that come short of them by this 'deliquium' or eclipse of it in me, may nevertheless exceed them in the true way to it, by your zeal and piety: and remember this, that he that is not truly religious, will hardly be esteemed such, since nothing is of less continuance than hypocrisy and dissimulation; and if your religion be such, such will your greatness and honour be, a feigned thing and a mere shadow.

The observance of religion, and the exercise of good manners, do become none so much as illustrious persons; other glories have lifted them beyond the pitch and reach of men, but this is a ray of the Divinity which advanceth them near to the Deity; and like the diamond out-shines the lustre of all other jewels. A religious

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heart and a clear conscience will make you truly conspicuous; it is as the mother of all other virtues; what brave effects of obedience to princes hath it wrought in subjects? look back to the primitive times and the emperors, how courageous were they in all enterprizes, hardy and resolute in dangers, liberal to their necessities, ready to do their utmost devoir in the distressed affairs of the Empire? and this from one pious principle, that in serving their prince, they served God, whose lieutenant he is, nor was there any difficulty over which their faith did not triumph.

Nevertheless, some have taxed, and it hath been a long and strong imputation, that this kirk of Scotland, doth teach sedition against, or at least the diminution of the authority of their princes. For my part I know no such

matter, nor did I ever embrace or adhere to such opinions, though censured for them; if any man's Intemperance hath vented such dangerous tenets, or his rash presumption ventilated such questions, I have nothing to do with them, I disown and disclaim them; and therefore to remove this prejudice from you also, I charge you to make your duty to your sovereign one of the chief points of your religion, so far forth as it may consist with your obedience to God, who ought to be served best, and in the first place. There is such a reciprocation between both those services, that commonly they go together.

Whatever the late miscarriages have been by the people's struggling for their liberty of conscience, as they are past, so they have left the means where-

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by they may be prevented for the future: and no doubt the good temperament of the king, with an easy indulgent hand of his ministers, will keep religion from the scandal of a civil war.

'Tis a maxim of state, that where princes and people are of a different religion, they will not well agree; yet modern experience, and since the reformation arrived to a settled constitution and church-government, evinceth the contrary; as at present in the kingdom of France, and in Germany, where the quite opposite religions are peaceably and quietly profest. But God be thanked, there is no such contrariety in the religion professed in these two neighbouring kingdoms, which may not (without animosity and interest keep the breach open,) be reconciled; all impatient zeal being turned into an

emulation of loyalty to the king.

Cherish and maintain the ministers of the gospel, especially, painful able preachers. Nothing brings more contempt upon, or aviles religion, and the service of God, in the eyes of the vulgar, than the necessities, wants and miseries of church-men; what esteem you confer upon them, will soon redound and reflect again upon you. What the heathen said of their poets, that by their means and writings, famous men were transmitted to immortality, who otherwise would have lain in perpetual oblivion, is very true of evangelical doctors, their prayers, and their instructions, and their recommendations of you, together with your own endeavour after holiness, which is the only fame and glory, will transmit and place you hereafter in heaven, and establish you here,

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living and dead, in the good-will and praise of all men.

Let charity be a chief ingredient in your religion, both in giving and forgiving. As you shall have abilities, indulge the poor, and let them in some measure partake with you in your outward blessings and enjoyments. For the other, as you are always liable to offences, so be always as apt and prone to pardon or pass them by, which in the greatest adversities you can undergo, will never be out of your power to do.

Frequent the church and the houses of God; let no business invade or intrude upon your religious hours; what you have destined to the service of God, is already sacred to him, and cannot without great profaneness be alienated from him, and conferred upon others; use private prayers, as well as go to

the publick ordinances.

For other duties necessary for a Christian's practice, I refer you to the discipline and instructions of the kirk; it being needless to repeat them here, being so exactly laid down by her, whom I take to be the purest church.

For search all religions through the world, and you will find none that ascribes so much to God, nor that constitutes such a firm love among men, as does the establish'd doctrine, (I except the schisms amongst us) of the Protestant church among you: In whose arms I leave you, and her to the everlasting protection and guidance of God.

C H A P. II

Of Marriage.

HAVING devoted yourself principally to the service of God, and subordinately to your prince, which includes your country; the next duty or affection, you owe to yourself in the ordering or governing of your life, according to your several inclinations and dispositions. And among the most important and strong sways of nature, I reckon marriage, especially in great and noble families, where interest forbids perpetual virginity; nor ever since the suppressing of nunneries, and such monastick privacies and renunciations to the world, have we had in this kingdom, many, if

any of the daughters of Jephtha.

Marriage no doubt was one of the greatest favours that God conferred on mankind, and when he bestows a virtuous mate, whose humility, chastity and affection, are eminently great, he doth renew his first intentions of kindness to man, and gives grace upon grace, and infinitely happy is he that can find and make such a choice. 'Twas therefore well said by him, that discouraging of this subject, affirmed that God did oftentimes reward the good works, the honesty and piety of a man, by the offer and tender of a good wife; for parents could only give wealth and riches, lands and estates to their children, but God only could give them prudent and discreet women.

In the contracting therefore of marriage, virtue is more to be considered

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than money; beauty will rival with either of them, and oftentimes gets possession sooner than both; but then it quickly loseth it again, as having not those stays and supportations which each of the other have in themselves.

I acknowledge, virtue is first to be courted; and the primitiae, the first fruits of our love should be offered up at her shrines; but yet reserving the stock to sacrifice to the numerous contingencies and accidents, which befall the wedded state, by the additional helps of handsomeness and wealth.

But be not overblinded with beauty, 'tis one of the greatest deceits nature is guilty of; not that it is so in those persons to whom she is graciously and liberally pleased to bestow it, (for 'tis the most exact copy of her illustrious self,) but in the fascination and witch-

ery it darts through the eyes into the minds of men; you cannot but pay homage to it, but let that tribute redeem you from a total conquest: Remember, that it is but clay, more refined and set off with a better varnish, and being all on the outside, lies open to weather and consuming time, and sometimes to present misfortunes; while that which is internal stands the shock, and endures all brunts, like a strong fortified garrison, when the other shews like a weak gay army in the field, ready to be vanquished at the first encounter.

Money is the sinew of love, as well as war; you can do nothing happily in wedlock without it; the other are court cards, but they are not of the trump-suit, and are foiled by every sneaking misadventure; virtue is sup-

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prest, and cannot emerge and dilate itself in the streights of a narrow fortune; and beauty is betrayed to the necessity of keeping it so; otherwise in a pinching condition, leanness and dead paleness would usurp the place where full-blown roses sat with love before. Nor was it ever known, that a beautiful woman driven to want, escaped the offers and importunities of men, who under the pretence of pitying and supplying her distresses, by degrees have gain'd upon her honour and pudicity, while she satisfies herself, that out of (miserable) gratitude she could do no less.

I do much approve of cross-marriages between families, which have been so allied for many descents together, so as they be not in that proximity in which the house of Austria matches.

By the race we guess of the production,
—*De fortibus creantur fortes*,— and
that adds a firm monument to both
houses, being so incorporated into one
another. However men reckon it for
glory in heraldry, to bear almost the
whole arms of the kingdom in one es-
cutcheon; methinks honour there
looks like a river, which branched into
several rivulets loseth it self in them;
whereas streams that take in another
large confluent, carry all before them,
and run directly into the ocean, and
disembogue themselves with a name.

If you are not affected that way,
there is variety enough in Scotland;
but whatever you do, consult with your
honour first, do not embase your blood
by matching below you; it will soon
breed distaste and dislike in yourself,
which will cause malice and revenge in

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her, and entail contempt upon your issue and posterity. Such embraces will be like the twining of the ivy about the oak, suck up moisture from the root, while the branches are withered, and the stock falls to the ground, never like to reflourish again.

As you match your peer in honour, let her be so in years; a difference in age is a secret fire raked up for a time, which will afterwards break out and consume your quiet: when either of your desires and strength answer not the vigour of the youngest, then the sparkles will fly by such violent collisions and clashings that will soon set your family in combustion.

After your choice made and pitch'd upon, and a vow pass'd, keep yourself religiously to it, (the breach whereof, is a vulgar common sin in Scotland, and

therefore the more detestable to you) knowing there can be no dispensation from it, and nothing but misery after it joyned with shame and repentance.

In the state of marriage carry yourself affectionately and discreetly; and keep strictly the rites of it, that no jealousy, that canker-worm of conjugal love, fret that silken knot which tied you together. Owe nothing to one another in zeal and fervency of affection, which will soon beget such a mutual confidence, that the rest of your life will be but an advantageous repetition of your first joys, and add number to your contents and pleasures, as to your years.

Let not the secrets of marriage pass beyond the chamber; for he little regards his own honour or his wife's chastity, who blazes or discovers what

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is done there; and no slyer debauchery is there to women, than what by such luxuriant freedom of their husbands tongues, is prompted to their wandring and strong imaginations.

I pray for, and wish your good success in this great affair, and commend you to him, who is only able to grant it you.

C H A P. III.

Of the Court.

YOU are not thither bound, and I am not sorry you are forbidden resort thither, as to any employment or traffick: 'tis a place difficult of access, shut up with rocks, shallows, and sands, and not one adventurer in twenty comes off a savor. Besides, 'tis a place

of a most uncertain air, full of damp and exhalations, spread with clouds and over-cast, and sometimes again scorching hot, in the sudden rise and depression of favourites.

But if your curiosity shall invite you to the danger, when time may look with a better aspect upon you, remember these observations of mine own, who both at distance, and at close view have well considered it.

First then, as to the favour of your prince, which is the most desirable thing in the world; tis rather an illustrious care, than a contentful possession; nor do wise men ever busy themselves about it, because the tranquillity of spirit, which they seek for, is not to be found amidst the confusions of the court: and to guard a man's self from the misfortunes there, and the envy which

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the graces of princes do contract upon their favourites ; there is no way better than privacy and retiredness. You must know that 'tis mere human weakness, which causeth princes to raise favourites, to aid and support them in the weight and multitude of affairs, and sometimes in such secrets which are heavier upon the mind than all the rest ; the sad effect whereof every age hath given an example.

You must at your entrance, resolve to encounter the accosts of contempt, scorn, discontents and repulses, with a bold fore-head ; and take no notice of slightings and injuries done you by the great ones. A thing I always judged grievous to a generous mind ; and yet these are ordinarily the steps to preferment.

If you shall find favour at court,

beware your covetousness after new boons, make you not forget the old ones; and if then you receive denials, guard yourself, that the distaste be not more prevalent to run you into actions of dangerous consequence, than reason can be to keep you in your duty.

Extraordinary diligence and affected assiduity are to no purpose, whereby men think * to prevent their advancement; on the contrary, if men neglect and seem careless of promotion, attending when the merit of their actions shall offer it them, time or fortune seldom fail to conduct them to true and permanent glory.

It hath been an old adage, 'A young courtier, an old beggar;' men spending estates in riot in such consuming places as cities, in a fruitless

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expectation, and then carry home nothing but repentance.

A cholerick person is not fit to be a courtier; for if he should go about to revenge himself of the indignities, bravado's, deceits, and tricks put upon him, he shall suffer more in an hour, than he shall be satisfied for in ten years.

You must do at Rome, what others do there; be sure to sing no other airs than which most please the prince. 'Twas Solon's comparison of courtiers, who resembled them to counters, with which men use to cast accounts; for, as in changing their places, they stand sometimes for more, sometimes for less; so princes do the same with them, now advancing them in honour and dignity, and presently debasing them at their pleasure to the

scorn and derision of all men; so that it is truly said, that men have an opportunity of losing themselves at court, and of finding themselves at home.

Old courtiers are like old ships, brought into harbours and there laid up, never to be put to sea to any new adventure.

'Tis a tart sarcasm or satyrical pass upon the court, that one said; At the court are bishops and priests to baptize, and change names; for there, the vain-glorious ambitious man, is called honourable; the prodigal, magnificent; the coward, wise; the wise, hypocrite; the malicious, subtle; the adulterous, amorous; the covetous, temperate; and what confidence can any man repose in friends there, whose greatness renders them the more intractable? 'Tis very difficult to find virtue at court; but

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'tis more difficult to keep it.

He that sins and repents, and returns again to his sin, sins more grossly than at first; so to leave the court, and return again, is such an error that is not excuseable; save with this, that the return was to sell virtue, and gain wealth; since it is a great kindness of fortune or puissance of virtue, to escape that gulf.

Against the envy of the court as against the plague, there is no better preservative, than retreat and cloingment; a remedy practised very often but with different success; it being very dangerous for popular persons, and such as have had great commands, to absent themselves without leave or dismissal; for it not only breeds suspicions and jealousies of their disaffection, and consequently of the danger of a rebelli-

on; but likewise exposeth them to the unobstructed designs and malice of their enemies, which seldom end but in ruin.

This is generally the complaint of courts; wherein you must understand there is not the least concurrence of the prince to give any such cause for it, but that by tradition the grandees walk by it as by a rule; and since monarchy was, court arts have been, and can vie precedency with any mystery. I never knew any great favourite, who practised any new ways of his own: some have been nobler and more magnificent than others, freer in access and more affable, but yet still kept close to their court-lessons, nor could ever their private virtues gain upon their publick concerns.

It is possible a man may get an estate at court, but it is more probable he

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may lose one ; that which is got there, through how many curses and imprecations it passeth ; that which is lost, with how many woes, and tears, and deprecations goes it ! so much is a court worse than a lottery.

While you can therefore, pay your devotion, your loyalty to your prince at home, and probably be better accepted ; what need have you of a dangerous unnecessary pilgrimage to the shrine, to pay a personal adoration ? your oblation there can be nothing less than your quiet and estate, in lieu whereof they will present you with a trinket or some other bauble, which you will be ashamed to carry home again.

Fear God, honour the king, live at home, and love your neighbours.

C H A P. I V.

Of Friendship.

SON,

AS you have not that ranging freedom of choice of your society; suspicion on the one hand, and reason of state on the other hedging you up, and impaling you within a narrow scantling; so neither can the iniquity of any the worst fortune leave a man in such a solitude, in which a guide, a friend, (by whose counsels and sweet converse, either he may extricate himself from, or avoid the tediousness of his troubles,) may not be had. What therefore you shall lack in the multitude of friends, who like flies fasten on the sweets of honour, fame, riches, &c.

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you will find no great loss in ; if it be your happiness to find out but one or two, (such an oligarchy of friendship,) whose unity in affection and fidelity, will richly compensate the many cyphers that attend on greatness.

To make a right choice therefore, you must first propose to yourself the inconstancy of man, the most changeable, alterable creature in the world. Every breath of wind fans him to a various shape ; think not therefore of making a friendship fixt and eternal.

How ardently have men loved some, even beyond the desire of dying for them, when in a moment, as it were one hasty ebullition of choler hath rendered them exceeding offensive, nay, hath sunk them into our hate and execration ? see the fast hold which man doth take of man ! 'tis let go and un-

fastned in a moment, by the clacking of the tongue, a nod, a frown, or such like nothing; we cancel leagues with friends, make new ones with enemies, and break them ere concluded. The consideration of this will keep you from overweening any man, and from a total trust and confidence in him, and beget in you a severer exercise of, and consequently a firmer reliance on your own virtues and abilities.

Nothing sooner corrupts or rottens friendship, than an over-hasty entertaining of it, like praecoce fruit that's ripe before its season. Judgment is the only cement that closeth and binds the affections of men: where that's wanting, 'tis like building with untempered mortar; the structure's like to fall on our own head. I never knew any yet so good, but some have thought

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him vile, and hated him ; nor contrarily, any so bad but some have thought him honest, and loved him ; either the ignorance, the envy, or the partiality of those that judge, do constitute a various man : in some, report hath fore-blinded judgment ; in some, accident is the cause of disposing us to love or hate. The soul is often led by secret un-investigable ways and motions to love, she knows not why. But 'tis time alone and long probation, which seldom fail to give right information ; when nature, art and report may deceive you. Every man may keep his mind, if he lists, in a labyrinth. 'Tis a room by us inscrutable, into which nature has made no certain window, but as he himself shall please to give you light, which is in such transient glimmerings that it rarely strikes any thing but the eye,

leaving us immediately to grope again in the dark.

I remit you to your own experience; you have conversed in the world (troublesome enough for many years) with all sorts and all humours of persons; but for your better guidance herein, I shall give you these properties of friendship, which my longer observation hath found to be true characters of it.

He who is really your friend, will give you counsel before you ask it; and that's the reason a man cannot keep a friend by constraint, nor oblige secrecy by coercion.

Most men regard their profit, and therefore use their friends as men use beasts, carefully attend and look to them, from whom they receive increase and advantages, and so deny themselves, and want the most desirable frui-

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tion in the world, which is natural and reciprocal amity; which all the creatures maintain among themselves, and yet know not nor are able to consider, what and how great the force of that friendship is; for every one loves itself not out of hope of any reward and recompence to itself for it, but, because of the nearness and dearness it owes itself. Which if the same thing be not done in friendship, it is impossible to find a true friend.

He that loves you extremely, will hate you most deadly; therefore sober, moderate friendship is the best; and since friends must be had, if your happiness be to find good ones, beware you incur not that unhappiness of changing them: remember, that he is in the best condition who is best furnished with the best men for his friends; ne-

vertheless, let no obligation to them, make you dispense with your conscience or religion; have always a care not to trust any thing to your most intimate privado, but what you cannot keep from time: A small distaste will discover those faults, which a heap of years have covered. 'Twas Bias his counsel that men should so love, as if every day were a renewed enmity, and not to affect repentance.

Let no man (which is the chief law of friendship,) command any thing of you, which is not lawful, or which is not within your power; nor do you use friends as men use flowers, smell to them as long as fresh, and green, and fragrant, and then lay them aside; for so commonly friendships conciliated by interest or fancy, usually terminate. Beware especially of mercenary love;

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when your money fails, that leaves you;
when true affection follows beyond
the grave.

Your virtues will make and get you
friends throughout the world. Love
has arms which will join the distant
corners of the universe; but the good
offices you do at home, as they keep
mens eyes upon them, and serve as well
as remembrancers, will afford you a
continued content.

Believe it, nothing will gain you so
much respect, (the first and best ingre-
dient of friendship) as your uprightness
and sincerity; greatness was always
suspicious, without any conspicuous
proofs of a more than ordinary integri-
ty; nor will true glory wait long on a false
person; observance is her maid of ho-
nour, and what recommendation she
gives must be founded on desert.

In word, choose such friends as I have left you; they will be the more yours, because of your own affiance to them; and so you will have a double interest in them, your election and mine.

C H A P. V.

Of Travel.

THIS is in some men a humour and curiosity only, in others wisdom and design, and accordingly they make their different returns; it hath been all along the practice of this nation, and with very good success: (to go to a foreign war is rather a transplantation than travel, passing only out of the bounds of one country, into the confinements and limits of another; so I

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reckon I have said nothing to you concerning this subject in my maxims of war;) and I cannot conceive any better divertisement (besides the advantage it will afford you) for your present condition.

Homer begins his *Odyffeis* in the praise of Ulysses, with this title and character.— *Qui mores hominum multorum vidit et urbes*, as the most apparent demonstration of his wisdom. Some men there are, that have seen more with their eye, than some ambitious princes did ever comprehend in their thoughts. 'Tis a pleasure and felicity when the mind embraces but a glancing thought of the beauteous fabrick of the universe, and is with a kind of delight transported to some peculiar part of it, whose felicity and pleasures, or wealth, have won upon its running

fancy; if this be so in the imagination, what delight and fruition is there, in the corporal view, and passage, and abode in the most remarkable countries of the world? Men expect rich returns in East-India ships, and men that are far travellers, beget great expectation of their wealth; if they come home empty, they bankrupt their credit, and die in their country's debt; and that narrow dark prison of their pride, buries them in utter oblivion, who might have made the wide world their monument.

The story of the wandering Jew was a pleasant fiction, the punishment consisted only in his not having a centre, and certainly he could as well want it as the rest of his nation. The moral would hint, what an improved man he must be who hath so often gone the circumference, cross'd the lines, and

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visited the most remote and abstruse corners of the world; seen so many varieties in nature and providence, reconciled by the tract of time.

One journey will shew a man more than twenty descriptions, relations or maps; what a desolate life do tortoises live, who cannot be rid of their shells? No man can endure confinement; and he that hath lived lock'd up in one kingdom, is but a degree beyond a countryman, who was never out of the bounds of his parish. Nevertheless all men are not fit for travel; wise men are made better, and fools worse. This enquires after nothing but the 'guegaws, the antick-fashions, and gestures of other lands, and becomes the shame of all nations, by disgracing his own in carrying nothing of worth or esteem from thence, and by bringing censure and imputati-

on upon foreign places where he conversed, by importing nothing but their vices. They vent abroad their domestick vices, and utter here, those beyond sea.

If you would advantage yourself by travel, you ought to note, and then comment upon your observations, remembering as well the bad to avoid it, as applying the good into use; without committing of these things to the pen, they will pass from your memory without leaving any profitable results behind them.

Let no haste therefore hurry you through any considerable or remarkable place; but stay and view what is worthy in it, and be sure to register it with your pen, it will very much fasten it in your memory; the charactering of a thought in paper, will fix it ready

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for your use; he that doth this, may when he please re-journey all his travels at home.

Solid persons are the best proficient by travel; they are not so prone to be iniquated by the dross and feces of the vices, and taking vanities of foreign countries, being abler to compose themselves to such manners, which may sooner facilitate their inquisition. Pliance and outward freedom, and a seeming carelessness is the readiest way to get into strangers and to learn from them.

Policy and negotiation I commend far before book-learning, though never so deep and knowing. When you are abroad, the best way is to converse with the best, and not to choose by the eye but the ear, (which your own inexperience will soon warn you of) but follow report.

For the government, and things relating to the state, your advice and instruction is no where to be had but at court; for the trade, commerce and traffick, in great cities among merchants; for their religion and church-affairs, amongst the clergy; but I rather choose the universities, where you may happily meet with an addition of the rest. For the laws customs and manners, the lawyers; and for the country and rural knowledge, the husbandmen and such as we call the yeomanry.

All rareties are to be seen, and therefore I advise you not to travel without store of money to be ready at all occasion; especially antiquities, for these shew us the science and abilities of those times before us; (the moderns always preferring their arts and inventions to former ages) that by compar-

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ing of them with the present, we may be able to give a judgment, how the world thrives or goes less in all such learning.

Above all, think no travel too far nor discommodious to see and visit rare and eminent men; there is no monument like a virtuous learned person; living by him we shall be sure to be something the better, we shall find somewhat in him to inflame and excite our minds to strain to the like pitch, and so extern them, in a brave imitation of his excellent qualities. To such men you must carry yourself with all submission reverence besitting the dignity of those excellencies that are reluctant in them; and that awe you seem to stand in, will soon invite his candour to a free reception and near entertainment of you, for learned men are rarely proud

or stately.

Judgment is the only thing that is necessary for a traveller, and therefore I approve not of your going abroad, nor permitting your children if God shall send you any, till they have grown to a good competency of discretion, which yet I would have seconded by the assistance of a tutor, when it shall be any of your inclinations this way. I pray God bless you abroad, and return you as an honour to your king, country and friends.

C H A P. VI.

Of House-keeping and Hospitality.

THIS is a generosity very requisite in noble persons, and the greatest demonstration they are so: 'Tis as well respected for the quality of it as the quantity, and according to the condition of every man; you may be as free in a moderate entertainment as in all the excesses and superfluities of your table, which then becomes a snare, where it should be a kindness.

Nevertheless, the greater extreme is that of niggardliness; and but a little less than vileness or baseness, in the eyes of your neighbours, which will soon bring contempt and disesteem upon you, which you must by all means (as reckon-

ing it the worst evil can befall noble persons,) avoid and decline. The English are so careful of their honour in this point, that they do abridge themselves of other grandezza's which their estates would afford them, as coming to court, masquing, &c. to sacrifice with the due rites to their penates, their household-gods, to whom their ancestors had devoted their prime substance, and which the genius of their neighbouring people, as by a religious custom, expected from them.

So much was not required at the hands of any Scots nobleman, as from an esquire there of 2000 l. per annum; the difference lies in the condition of our vassals, and their tenants and neighbours; which being perhaps now to be more assimilated, both by some use and understanding our nati-

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on hath of the English customs, and the greater correspondency and mutual friendship, that is likely to arise between them, (which is now more advanced by the war, than by the long projected union;) I would advise you as far, and as soon, as you are able, to comply with the English manners in this particular. It will beget a good respect; and favour purchased from hence is most durable.

To this purpose, keep constantly at home, without urgent and necessary occasions call you from thence. The entertainment your house will afford strangers, though it be never so ample and abundant, will want that condiment and sauce of hospitality, your own company. Men usually affect their landlords company, though they pay for it; much more will the honour of

your presence commend your frank and liberal treatments, to the gratitude of all persons who shall resort to your house and table.

Be not only courteous yourself to to all comers, but see your servants be so too. Kind reception and admittance is as necessary before meat, as digestion afterwards; and he that would have thanks for his entertainment when it is past, must bespeak it before it begin at his board, that his victuals and cheer be but a rumination of his first kindnesses, and that his porch be as free as his hall.

Keep about you therefore no morose, cross-conditioned servants, and as near as you can retain men of a good aspect, and as far as you can be assured of them to be of fair and civil demeanour. Such will not only be an ornament and ho-

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nour to you, but of much advantage; for
as it will invite persons of quality and
civility to you, which will be creditable
for you, so will it shame and deter the
ruder, and more ungoverned sort of
people, who meeting with such dissonant
humours, will soon abstain or
soon be civilized.

Let not your entertainments be tedious, knowing that is not the way to keep them all along the year; and therefore substantial dishes must make up your bill of fare, instead of French *quelques choses*. Money and time is fruitlessly spent in those vanities, and are for no masculine contentment and palate; and if such be not your guests, your expences will be thrown away, when others reckon them laid out.

Above all things avoid intemperance in drink. Luxury in feeding seldom car-

ries men beyond their stomach and discretion, though never so many provocations be used to lure them on ; but in the abundance of wine men are foolishly transported beyond themselves, and the excess in it, makes them the more covetous and raging after it, especially where they think or find they cannot be welcome, unless they comply with your humour, and can requite your charges no other ways, than by the loss of their sense and modesty.

I would have you therefore detest that barbarous German mode of drinking for victory, by a beastly subduing of those, whom you have invited, and humanely welcomed, and bid to your table. 'Tis one of the greatest vices our gentry hath brought from thence, amidst all those trophies which they deservedly gained there, and therefore the more

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caution is to be used, lest it insinuate itself easily by their converse, whose company you shall do well always to esteem as an honour; but yet use your discretion and my experience as an antidote against that humour, which you may do plausibly and indiscernibly enough.

Suffer no person to depart your house in discontent, that shall not by rudeness or some other unhospitable way deserve your dis-respect; on the other side, permit no tumultuous disorderly persons to stay within your doors. Every ordinary man's house is his castle; but a nobleman's is that and a palace both, where there is reverence due to you, as well as a bare power and command.

On publick anniversary thanksgiving-days, you must expend above your ordinary provisions. The solemnity

due to those festivals, takes its weight from the observation of the nobility, whose magnificences at those times are the most forcible impressions to make the people remember and call to mind, (which will also keep them in their duty,) the mercies and favours of such days. This will more especially concern you, who by all means and ways must endeavour to reconcile yourself to the government.

But be surest, that the poor whose condition will not suffer them within your doors, may no be out of your heart; but that a constant care and provision be made for them; from whom I assure you, you shall find the greatest return and thanks, if not by them, yet for them.

C H A P. VII.

Of Tenants and other Concerns of Estate.

YOU will be at a loss in this particular, by reason of the difficulties I shall leave upon my estate, and the several claims made by pretended titles, besides that which will be escheated to the crown; it will therefore require your utmost diligence and circumspection, having so many enemies about you.

I look upon your old demeans of the family, as the most likely to continue in your possession, and therefore you must retain and caress with all manifest demonstrations of kindness, the present and ancient possessors and enjoyers of those lands, who by their

long dependence on your family, are so addicted to it, that they will not desire upon any ordinary conditions to be alienated from you, 'if you seem not to slight them or you own interest.

It is utterly impossible you should be totally deprived of your inheritance among them, so long as you bear my name; nor do I know myself every part of my estate there, so far is it out of the reach of confiscation: many were the homages and services done me, which were without book.

For my novel acquits and purchases, they have so much envy of the state already upon them, that I would not advise you by stirring on them to draw more upon you: your old rents will be estate enough for you, if you can secure them. I never look'd upon any thing I had from the estates of

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Scotland, other than as a present satisfaction for what I had expended; what it wants or exceeds therein was never intended to be put to your account.

'Tis no time now, nor is it your interest to stand at that distance formerly maintained; many have been the forfeitures of the Scots nobility, yet I never knew any so dangerous as yours is like to prove; for I will not dissemble that odium and envy against me, how justly, I have said elsewhere. So there lies upon you a necessity of counterwalking all ways to your ruin: you must move pity, (and that I think no hard matter in your case) and you will soon find affection which will easily be improved into trust and confidence, the ready way to secure your estate.

If by such means, or any other (as

I do not, as I said before, despair of your total restitution, if not to your dignities and honour, yet to your lands and revenues,) you shall be possesst, remember you deal gratefully with such, as have dealt honestly and faithfully with you; and consider you may not strain things to that height, which usually great men do in Scotland, for that the wings of your greatness are clipped, and cannot grow out again suddenly; and that your safety now instead of mightiness, consists altogether in the love, and not in the fear of your tenants.

Redeem that hard censure laid upon me, of being a cruel rigid landlord, and strive to vanquish those difficulties by a complacent carriage, which to my best disposed temper (as times were) proved insuperable.

Avoid as much as in you lieth all

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suits and controversies, such collisions will give light to discoveries; sit down by any losses or injuries, which you cannot remedy without publick trial, and give place to such violence as will overbear you.

Recollect first your scattered fortunes, and let a sedentary quiet life have confirmed you in the possession of what you have, so shall you not be endangered (if then you be put to vindicate your right to what you enjoy) by that which you have not.

Contract your estate into as few mens hands as possible, change not those to whom you have let your lands formerly, or used or dealt with otherways; especially displace not such servants, who are acquainted in the managing of it; for besides the ease, you will find security in so doing.

As I would not have you suffer under that great depression of worth, a base poverty, so neither would I have you to be abused by the chargeable report of being very rich; to avoid both, you must live in a free and open way, neither like Diogenes nor Dives: but yet the more men are inquisitive after the secrets of your estate, the greater will your wisdom be, the closer to conceal it, and that you may do without danger, for it is in your own defence.

Your estate will be safer however, in the reputation of things past, (men looking on my disposal and ordering of it to be providential and munite enough) than by your own wisdom or any new present, foundation or conveyance, which takes off a great deal of envy from you.

Keep within the compass of what

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fortune soever God shall bless you with; if you can be content you shall frustrate the ruinous designs of your enemies against you; who can tell but all this may be for the better: greater shocks have been given to estates, which have but rivetted and rooted them the faster, instead of overturning them.

Whomsoever you intrust with the stewardship of your estate, be sure to trust yourself most, and keep a strict account of your disbursements and receipts: besides, that it is a good diversifement, you will find it very profitable, and will contain and preserve your servants in their duty, and consequently in your favour.

Make not any necessity by your imprudence or prodigality, whereby you must be compelled to borrow money by security or mortgage, or anticipate

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your revenues: the first will engage you to do the like courtesies for your friend, and that's never without danger, and the other two are basely dishonourable, and will soon bring contempt upon your person, and be a moth in your estate.

Nullum numen abest, si sit prudentia tecum.

C H A P. VIII.

*Of Study and Exercise.*

THE times succeeding I divine to be very happy and peaceable, and therefore a course of life befitting the tranquillity of the age you live in, will be to betake yourself to your studies.

You have read men a good part of

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your life, and are pretty well versed in that deep and profound knowledge, that will be of use to you in the bustles and encounters of the world; you must also have some provision to pass away the quiet and blessed calm of life: but herein pray observe these cautions.

1. That the study of vain things is a laborious idleness.
2. That there is no way which leads ingenuous spirits more easily, and with more certain appearances of honour and goodness, to delicacy, softness and unmanliness, than learning and study.
3. That to study only to pass away time, is a most inept curiosity, and an unthrifting of time, and very misbecoming active and noble spirits.
4. Though good letters be the best informers, yet company and conversation are the best directors for a

fation are the best directors for a noble behaviour and deportment.

You must therefore so order your studies, that you make them subservient to the concerns of your honour, estate, and interest, and that they entrench upon no time, which should be employed about them.

Your vacant and spare hours, you cannot better afford to any thing than to books; nay, there is a necessity of making such leisure-time, if the multiplicity of business press too fast upon you; remembering that of a great emperor, whose affairs were not only urgent, but full of trouble and care in a new attained empire,—*Nulla dies sine linea*, not a day must pass without some improvement in your studies.

Your own choice and judgment will best direct you what books you

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shall read, and to what science you shall chiefly apply yourself, though I think it pedantical, and unworthy and unhand-some for a nobleman or person of honour to be affectedly excellent in any one; it seems as ridiculous as Nero's mad ambition of being counted the chief fidler and best songster in the world.

History and the mathematicks, (I may say) are the most advantageous and proper studies for persons of your quality, the other are fit for schoolmen, and people that must live by their learning; though a little insight and taste of them, will be no burden to you; your knowledge in them, joined with your authority, may be of good use to your country in awing of pragmatick professors, either of law or divinity.

I do not reckon the laws of the king.

dom any particular study, for they must be your constant practice, your place may instruct you in them, as to the executory part of them; for the pleading part of them that's below you.

Keep always an able scholar for the languages in your house, besides your chaplain, who may be ready at hand to read to you out of any book, your fancy or judgment shall for the present pitch upon, you will find him to be of great use and service to you, and give him salary accordingly.

Think no cost too much in purchasing rare books; next to that of acquiring good friends I look upon this purchase; but buy them not to lay by, or to grace your library, with the name of such a manuscript, or such a singular piece, but read, revolve him, and lay him up in your memory where he will

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be far the better ornament.

Read seriously whatever is before you, and reduce and digest it to practice and observation, otherwise it will be Sisyphus his labour, to be always revolving sheets and books at every new occurrence which may require the oracle of your reading.

Trust not to your memory, but put all remarkable, notable things you shall meet with in your books *sub salva custodia* of pen and ink; but so alter the property by your own scholia and annotations on it, that your memory may speedily recur to the place it was committed to.

Review frequently such memorandums, and you will find you have made a signal progress and proficiency, in whatever sort of learning you studied.

After your studies give your mind

some relaxation by generous exercises, but never use them after fulness, sleep, or oscitancy, for then they abate much of the recreation and delight they afford after intentness of the mind on any business; otherwise it is but a continuation of the dream in the stirring slumbers of sport and play.

In the choice of your exercises, affect none that are over-robust and violent, that, instead of remitting, or unbending the bow, will break it; but let them be moderate, and withal virile and masculine, such as is riding the great horse, shooting at marks out of cross-bows, calivers or harquebuse. Tennis is not in use among us, but only in our capital city, but in lieu of that, you have that excellent recreation of Golf-ball, than which truly I do not know a better.

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Do not make a toil of a pleasure, by over-exercising your-self ; play not to wearisomness, which may nauseate the recreation another time to you. As near as you can, play with companions your equals, but if they are not at hand, pleasure will dispense with any play-fellow, nor are you tied there to any strict rules of honour.

Let your exercises be designed to this end, to settle your mind, to beget you a stomach and appetite, and fit you for other succeeding business.

C H A P. IX.

Of Pleasure, Idleness, &c.

BY your recess from all publick business, you will be apt and prone to fall into some supineness and negli-

gence, and indulge yourself in inordinate pleasures, if you keep not a strict guard over your inclination and bent that way, to which most men naturally are very subject.

Remember therefore, that great actions were never founded in vain delights, and nothing is less generous than pleasure, and nothing more corrupting the seeds of virtue, and that finally it ends in dislike and regret.

I acknowledge, that youth the time of delight, is so transient and momentary, and man such a slave to himself, that notwithstanding all the troubles that beset him, he will find time, and space to bestow on his voluptuousness; but you have past those heats of youth, and are arrived to a staid age, in which your debordery to vice, would be most shameful and odious.

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But of all pleasures take heed of gaming, that's the vainest, and yet the most bewitching temptation. A vice which hath got footing amain among us, and alienated many fair lands and possessions from ancient families; you may guess at its goodness by its extraction, born (as I may say) in a dissolute camp, where its first stake was the price of life, though contented here with livings and livelihoods. You have losses more than enough already, do not therefore put any more to the injurious disposal of fortune, by dicing or carding, or any other game. That's the greatest sign of dissoluteness you can give the world, which will proclaim you a vitious as well as bankrupt person.

Give not your mind to company or drinking, these Bacchanalia are as bad

a game as the former. This will presently bestialize you, and take away the signature God hath stamp'd upon you. A drunkard! I cannot name it without abhorrence, if it divest you of your nature, it will not leave you a spark of honour, but sink your estate and all together, in that deluge of ebriety. 'Twas observed by Cato, that none came sober to the destruction or overthrow of that state but only Caesar; most certain it is, that none shall ever be called to the maintaining of a state, whose debaucheries have made him incapable of governing himself.

Avoid converse with women of ill report, that you be not fascinated by their beauty or arts, to the lessening of that conjugal love you owe your wife; men take it for a felicity to enjoy the favour of the company of fine women,

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but they reckon not to what dangers they oblige themselves, and what burdens they impose upon themselves to the secret ruin of their estates, for nothing is so chargeable as an imperious beauty.

Neither seek nor entertain pleasures when they present themselves in their gaudy bravery, but with a noble constancy keep your mind fast shut against their charms and allurements; but find some other diversion, the business whereof may send those vagrants packing. I do much commend hunting and hawking, and other field-pastime.

'Tis a dispute and an argument, whether to do ill, or to do nothing, *male agere aut nihil agere*, is the worst, and therefore in the next place shun idleness. The life of man resembles iron, which being wrought into instru-

ments and used, becomes bright and shining, else unwrought the rust eats and consumes it; so is it with noble persons, if they exert themselves, and put forth their parts to the service of their country or in other honourable employments, they become conspicuously glorious; better, industry should wear out and so polish a man, than to ly by of no use and service, and waste away in sloth and idleness.

Nothing in the universe stands still; the heavens and those orbes of light are in perpetual motion, and though the earth move not spherically, (as Copernicus fancied) yet there is a continual motus in that too in her productions: An idle man is a *mare mortuum*, whose infectious company spoils and ruins all that come near his example. I do not admire to see gentlemen given

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over to vitious courses of life, seeing they affect a lazy greatness, without the props of employment to support it. 'Tis action that keeps the soul sweet and sound.

I would have you keep no retainers near you merely for show, but only as many as you can well employ in their several offices; if you do, you must expect no service nor attendance, till they have first served their own pleasures, and besides you will have to answer for their lewdnesses.

You will have such a fragrancy and scent from any business you have been diligent in, as those that stir amongst perfumes and spices, shall when they are gone, have still a grateful odour with them.

If you grow not better by employing yourself, yet this benefit will sure-

ly accrue to you, that you both keep yourself from being worse, and shall not have time to entertain any suggestions of evil from without.

There is a kind of good angel waiting upon diligence, that ever carries a laurel in his hand to crown her; and fortune according to the ancients was not to be prayed unto, but with the hands in motion. How unworthy was that man of the world, or the enjoyments of it that never did ought, but only lived and died; and it is none of the ordinarieſt happineſs, to be endued with a mind that loves noble and virtuous exerciſes.

Life and honour conſiſt both in action, nor can they find a worſe ſepulchre than in the ſluggard's field. 'Tis by ſuch ſlothful men that the monuments of their anceſtors crumble into

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dust, and tomb-stones are obsoleted by
the speechless lives of their successors
and children.

C H A P. X.

Considerations of Life.

NO man is so miserable as he whose
life is hated by all, and his death
desired by as many.

I have known men that have suffered
by fortune unexpectedly, and having
the calamity in their view, have been so
far transported beyond themselves, that
their rage and fury even before justice,
hath proved their sufficient defence.

Our trouble will never be at an end,
if we interest ourselves in other mens
businesses.

Great deliberation and slow resolu-

tion is required in the affairs of the world, for as in the trade of navigation, the impetuouſneſs of the ſea is decried and charged with ſeveral ſhip-wrecks, ſo is it not otherwiſe in the affairs of men, where paſſion and unruly violence have overſet many gallant deſigns and enterpriſes.

In matters in which you ſeem to have right on your ſide and juſtice alſo, a ſpeedy diſpatch is more needful than to languish through the delay of the remedy; on the other ſide, if you ſuſpect the juſtice of your cauſe, the diſpute and continuance of the difference is moſt profitable, and heſitation is better than reſolution, the diſeaſe better than the cure.

Be not dejected by knowing you are conſtrained to begin with ſmall deſigns, for great affairs often begin from

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occasions far disjoined and remote from the end to which their undertakers aspired, for the beginning of designs reaches not so far as the issue.

Many small troubles are like letters of a small print, they trouble and offend our eyes, without the help of the spectacles of reason and judgment; but great adversities we read presently and more easily.

Sundry affections and passions of men may conceal themselves, but gladness is of the nature of fire, which manifests itself the more it is stifled and smothered.

Follow not the fashion of the world, who rather delight in praising of virtue than in imitating of it.

No life is so full of content as to live by one's self, and meddle not with other mens matters.

It is impossible for any man to live by such a rule of reason, which the fresh occurrences of things, time and custom, may not innovate upon, and withall have informed him so much, that in what he pretended to be well skill'd, he is a meer novice, and that which he esteemed rare and excellent, to be unworthy of his most undervaluing considerations.

Most happy are those, who keeping a constant tenour of life pass through it without any danger, in the manage-ry of business, or else live in a continual quiet and repose in privacy and retirement.

It is a demonstration of greatness of spirit and of prudence, to forget that which is lost and cannot be recovered, and to give way to thoughts designing the amends otherways.

The body is pleased and recreated only, during the time only of its pleasure, whereas the mind of man foresees future contentments and enjoyments, and suffers not the memories of past felicities to slip her repetition.

Youth giveth a taste and indication of what may be expected from men; the rest of our time and seasons of our life, are appointed and designed to reap, gather and receive the profits of what was sown in that age.

'Tis folly to complain of life, more to be troubled at the end of it, by the reason we ought more to complain of our birth, that made and produced us mortal, than of our death, which will render us immortal.

To be long or short-lived is no more than this, we come either sooner or later (no great choice) to our grave.

He is very desirous of life, who is unwilling to die when all the world is weary of him.

'Tis not white or grey hairs, nor wrinkles in the face, beget a present respect for men, but a life honourably passed, confers glory and renown, and places the deserved wreath on their temples.

'Tis a strange infatuation in man, that he never takes thought how to live virtuously, but is very careful how to prolong his life from a loose principle, that it lies in the power of a man to live well, but it is out of his power to live long.

A life among roses, ends in a death among thorns and thistles, which proceeds always from those intemperances and disorders our pleasures sway us to.

Life is a continual longing, and a

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continual nauseating, and all human
reason, judgment, and art cannot by
any ways remedy it, and who would
be a slave to such vicissitudes?

They are very miserable who have
nothing but a heap of years to prove
they have lived long, but infinitely un-
happy are they who survive their credit
and reputation.

There is no better defence against
the injuries of fortune and vexation of
life, than death.

Make your estate the bound of your
desires, and not your desires the limits
of your estate, but the best and equal-
lest boundary to both is death.

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C H A P. I.

The Prince.

THERE is nothing in the world which wins more upon the affections of men, or makes a prince more revered and desired than clemency; it is also necessary, that he keep himself in a constant tenour, duly tempering that gravity (which majesty requires) with debonarity and sweetness; that all accesses to him be easy, that he caress and esteem, and give kind reception to all persons of worth, discountenancing the vicious, and casting out flatterers, liars, and such like, of whom no service may be expected.

'T is the excellence of a prince to use his clemency in pardoning such as of-

send, and for which offence any reasonable, equitable excuse may be alledged, as also in abating the rigour of the law to such, who transgress not out of custom, and are otherwise persons of repute and of virtue, and whose faults are not atrocious; for if he exercise his clemency other than so, without these considerations, he will be rather cruel, and unjust, than merciful; whereas counterpoising it with equity, his justice is no way interess'd against it, being reduced and applied to its true cause.

It is less dishonourable for a prince to be vanquish'd by arms, than by munificence and bounty.

That revenge which a prince takes from his sense of a personal injury is always esteem'd rigorous and too severe though never so just.

'Tis fatal to all princes, who have

swayed sceptres in their minority, to be embroiled with troubles and seditions in the beginnings of their reign, and tormented by some of their subjects desirous of novelty; but when they have attained to age and the full exercise of their power, they have quickly learned to chastise and punish those insolencies and outrages committed against them in their youth.

Ordinarily princes do not use to love such, who are acquainted, see and reprehend their vices; nevertheless, they cannot so carry them, but that notice will be taken; nor avoid the censure which is become the town-talk.

Neighbour princes must not go see or frequent campaigns of war, lest in so doing, they draw upon themselves hatred and envy.

A prince must be constant in retain-

ing his good friends and servants, and entertain no sinister opinion of them, without great, just, and apparent cause; to govern himself by his own counsel, and to be master of himself, that is, of his affections and opinions, by reducing them to sage and mature advice.

The prince who is too cruel in the punishment of crimes, whether supposed or true, gives occasion of censure, that it is out of covetousness after the condemned's goods, and that he is swayed more by avarice than justice.

Princes must have a care they suffer not any subject, to grow near them in such grandeur and puissance, which, their boldness may soon make redoubtable to them; but must cut them in the root: for if that greatness once be radicated, it is almost impossible to pull it up without the absolute ruin of

those who attempt it, as of late experience Wallenstein Duke of Friesland.

It hath often happened that the memory of a good prince deceased, hath been of good stead to his vitious successors, degenerating from his virtues, and hath made their government tolerable.

A prince ought to be vigilant and careful, that he be not surprized by the ordinary importunity of craving courtiers, in pardoning faults which he ought to have punished.

Princes must not make use of (like private men) artifices and flights, which will soon hazard their persons and estates.

Couragious princes are most commonly subject to love Mars and Venus, which are oftentimes link'd together.

Kings must sometimes visit the re-

most parts of their country, that their subjects may see by their care of them, that they are truly the pastors of the people.

The children of kings are to be taught to speak low and gravely.

It is necessary that a great monarch should be universally knowing. Private men for their direction, content themselves with one single virtue, but a sovereign must have all; for who hath more need of prudence and wisdom, than he who deliberates, and resolves such great and important affairs? who ought to be more just, than he who governs the laws? who ought to be more reserv'd, than he to whom all is permitted? and who hath more need of courage and valour, than he who protects and defends all?

Truth never or seldom approaches

the ears of princes without a disguise, or blemish'd by the injury and cunning of those, who would indirectly gain the favour of the prince without deserving it.

A prince ought to take counsel when it pleases himself, and not at the will of another; if he be not sufficient of himself, he will hardly be well advised if he be not committed to the conduct of one particular person, who is solely and entirely to govern him, and whatever good shall be effected by his counsels ought to be ascribed to the prudence of the prince, rather than his counsellors.

The best counsel that can be given to princes, who are well advanced in years and in extreme old age, and who must leave unexperienced raw successors, is to treat rather of peace and

alliances with their neighbours, than to enterprize a war.

A king is obliged as diligently and carefully to keep the goods of his crown, as a tutor those of his pupil.

A prince must be punctual in his religion, for nothing so sadly presages his ruin, as his negligence in that, and therefore his most lively thoughts must be intent on it, and in serving God without hypocrisy.

It much imports a prince, to preserve union and friendship with his brothers, as being the dearest part of himself, and as ready to his assistance, as his own eyes, his hands, and his feet.

Princes must beware of attempting what's above their strength, or to enterprize any thing in which they are not sure to come off with honour.

Kingdoms, treasures, the robe of purple, the diadem, are not such splendid ornaments of a prince, as virtue and wisdom; for a prince that knows himself to be but a man will never be proud.

Those princes then begin to lose their estates, when they begin to break the ancient laws, manners and customs, under which their subjects have long lived; for princes must have as much regard to the safety of their subjects, (which consists in the protection of the laws) as of their lives.

A prince newly come to the crown, must especially avoid giving any occasion to his subjects, to wish and sigh for the government of his predecessor, as the people of Rome did under Tiberius, after Augustus Caesar.

When princes send ambassadors,

they must chuse such whose manners and qualities are suitable and agreeable to the court whither they are sent.

A good prince does not only do good to the good by making them better, but also to the bad by restraining them from being worse; and the felicity of subjects, is the true glory of kings.

Princes are mistaken that think to reign over men, without permitting God to rule over them.

The request of a prince is equal to a commandment.

Princes sometimes disgrace their favourites for their good, and restore them again for their hurt.

A prince who truly is and effectually appears to be religious, is always feared and revered by his subjects, who will never rebel or revolt from

him, believing that he is under the particular protection of God.

Offences which princes take are like fixed pillars, but their love like the spokes in a running wheel.

Princes bestow offices, favourites give admission, nature good extraction, parents patrimony, and merits give honour, but wisdom and discretion come from God alone, and are not in man's disposing.

Kings have divers sorts of thunder as well as Jupiter; that which tears and rends all that resist it in solid bodies; and that which passes the soft and pliable.

The science which we learn by books, is water out of a cistern, that which we gain by experience is living water, and in it's spring; so though among scholastick men we find courageous and refined polite spirits, yet prin-

ces take not usually such as they intend for their service from the schools though they be knowing and able persons; for 'tis business and action that strengthens the brain, while contemplation weakneth it.

'Tis dishonourable for a great prince or monarch to defend and maintain with his quill, what his predecessors have acquisted with their lance.

A prince that would get much, must pardon much; though it is a maxim among grandees, especially such as are raised from obscurity, that though they be mortal, yet the indignities done them are immortal.

'Tis folly to solicit tediously great men, for a thing which cannot be obtained.

The good words of a prince, accompanied with promises, are most for-

cible and powerful engines.

'Twas a precept of the emperor Charles V. to his son king Philip II. to exercise himself always in some virtue befitting and convenient for a king, to the end that holding his subjects in admiration of his actions, no time should be given their thoughts to entertain other affections.

He must never see the picture of fear any where, but on the shoulders and backs of his enemies.

It is not only a sign of modesty and clemency, but also of a superlative courage, when kings take no notice of ungrateful mens speeches.

Nothing can please a good king so much as concord among his subjects, whereas that makes a tyrant to fear them.

A prince must by all means prevent,

(slighting not the smallest things) and obviate factions and conspiracies; for as the loudest storms and tempests, are caused by secret exhalations and insensible vapours; so seditions and civil wars, begin often from light occasions, and which no man would think could come to such an issue.

The retinue and train of a prince, let it be never so retrench'd and ordered, is always very troublesome to the places through which they pass.

'Tis a true foundation and principal maxim of state, to have an eye to the growing greatness of a neighbour prince, and to have always a jealous fear of his power; this makes the friendship between them more firm and durable; for when they have reason alike to dread one another, either of them will but coldly attempt a breach.

The will of a prince is to be executed, not interpreted.

Princes commonly pay flatterers in their own coin; for they dissemble the vices of the princes, and they dissemble the lies of flatterers.

At the death of a prince, 'tis discretion to seem neither sorrowful nor glad.

A prince cannot be said to be potent, who is not strong at sea, and cannot join maritime to his land-forces.

When mean princes pass the limits of mediocrity, they are near past the bounds of security.

It is necessary, that a prince defer nothing to the deliberation of his council of estate, which hath not first past the counsel of his conscience.

It is not good to frequent the presence of a prince whom you have of-

fended; he was well advised, who having provoked his sovereign, protested, that he would never see his face more, but in picture.

They must be strong and downright blows, that can batter down a puissant crown.

The treaties between princes should resemble Drusus his building or *templum fidei*, which were constantly clear, nothing of obscurity, nothing feigned, and without any coverture.

This should be a lesson and rule for all princes, that the faults which they suffer and tolerate in their subjects, are so many burdens laid upon their own shoulder, and of which they must give account to the majesty of him to whom they as much as other men are subjected.

Great princes ordinarily endeavour

to bring petty ones into their snares, or do their affairs at their expence; they embark themselves in their quarrels, and forget and leave them out in the accommodation of them, and under colour of defence and assistance keep those places for their own, which were put into their hands for gage and caution.

Nothing renders a prince more contemptible then niggardlinefs, for 'tis odious in all men, but especially in them, who as they are placed in an ampler and more opulent fortune than other men, ought to be more liberal and free from base parsimony and covetousness.

The greatness of that prince is sure and stable, which his subjects know to be as much for them, as above them.

A prince mounted on high will have high aspiring thoughts, 'twas great Ale-

xander's speech, that it was proper to good princes to do well, and to hear ill.

It were very expedient that a prince who inherits his realm, should inherit also the ministers of state, to aid him in the government; those that have been used to the managery of affairs, are of more knowledge than those that newly enter upon the administration, who being ignorant of the causes and first designs, either spoil all presently, or so turn the course of the policy of the state, that confusion follows.

C H A P. II.

Of Courage.

IT hath been the glory of Scotland, that she hath sent forth as many famous warriors into the world as any nation whatsoever; of later years more especially, in the Swedish and imperial war under the great captain Gustavus Adolphus, as also in Russia, Poland, Prussia, and most parts of Europe. Most of those heroes were persons of very good extraction and noble families, neither should I dislike it if any of you, except my son Lorn should undertake an honourable expedition. His necessities and affairs at home, will require more of the gown than the sword: for truly I do count glory so achieved, to

be the more solid and durable, as having that stiff composition of the steel in it, whereas the other comes by the plume, and is apter to take wing and be gone. Besides, our name challengeth you into the field, our ancestors were eminent for the military way, and therefore I shall here lay you down some maxims of approved use, taken from the most experienced captains, and some of my own observations.

Courage is an innate moral virtue placed in the mind, whereby it overlooks and contemns all difficulties and dangers standing in its way, to the attainment of glory; 'Tis the sublimest of all other virtues, by means whereof they exert themselves in their greatest strength and beauty.

Courage is an exposing of the body to the utmost hazards and dangers,

and venturing through the most invincible hardships ; for of how little concern is that man that cannot elevate himself above common discourse ?

The laurels and the coronets are not half so glorious, as the flashings of the sword, the explosion of the musquet, and those wounds which men fairly gain in the service of their princes.

In a generous soul age enfeebles not courage.

Nothing more touches a valiant man to the quick, than to see the event not answer expectation, and that fortune gives law to vertue.

Matters of danger, not despair, are the true objects of valour ; every virtue is tied to rules, and bounded with limits, not to be transgressed ; the extremes alter all goodness if they be pitch'd upon. Courage loseth its merited honour, if

willfullness and overguided petulancy overbear it: a well groundled reason, without prejudice to a man's honour may justly countermand a rash and inconsiderate resolution.

Nothing in the world can truly be said to be great, if that heart be not so, that despiseth great things.

'Tis natural for brave spirits, not to hold their tongues in the very face of danger, or in fear of servitude.

A great heart neglects ceremonies, for by how much the more generous it is, the less it regards the lustre and splendor of exteriour things, esteeming itself its own theatre.

Bees turn not drones, nor courages ever abate or degenerate.

By the way, I observe that none have ever arrived to an eminent grandeur, but who began very young.

There's no place where a man cannot enter into which a sun beam can penetrate; nothing so constant and so firm, but what a firmer courage can beat and shake it.

Noble souls are ashamed to see that thing which they cannot remedy.

They are to be esteemed valiant and magnanimous, who repell injuries; and not those that do them.

'Tis better to trust in valour, than in policy.

As the light is open to all eyes, so nothing can be shut against valour and magnanimity.

C H A P. III.

Of War.

WAR is either foreign or intestine, civil war always hath been, and for ever will be the most destructive and ruinous, more pernicious than all the other evils of famine and pestilence, which angry heaven can inflict upon cities or kingdoms designed for utter ruin; so passionately Livy expresses its unnatural fury.

Men enterprize a war, either relying on the strength and assistance of God, or else upon humane power; when men therefore are provided with neither of these, when trial is made, captivity, or some such misfortune is the conclusion, nor are the best armed both these

ways, sure of the victory.

In a war that's just, (for I allow no other,) the ancient men ought to counsel, and the young to execute.

To do nothing out of course or without orders in war, is of very ill consequence; for while time is spent in waiting for them, *occafio rei gerendae perditur*, many noble designs are lost; the reason is, because directions being to be had at a great distance, they usually come too late for execution; and 'tis the nature of war to produce every moment some unlook'd for difficulties.

'Tis better to attain if possible by peace the half of our demands, than by war the whole, for a war is sooner kindled than extinguished.

War proceeds from the ambition and malice of men, but the success of it depends on the good will of God.

In domestick broils, the greatest victory is never to be victorious, rather to level demands by a peace than mount to them by a conquest.

By prevention, revulsion and diversion, oftentimes men have gained by the war, when nothing but confidence makes men losers.

A civil war is nothing but the flux and reflux of conquests and losses.

In war 'tis punishable with death to hold a place, which is not tenible by the military rules, else every hen-roost would make an army stay in its march.

In a fair war, a man may see from whom to guard himself, but in a flustered peace, a man knows not in whom to trust.

When the heart of the soldiery fails, all commands are to no purpose; for

fear casts a mist over their memory, and the practice without courage is to no purpose in times of necessity.

The events of war are uncertain, small skirmishes end in a set battle, which is fought oftentimes more out of eagerness and heat of blood, than prudence.

Mischief in the beginning of a civil war, though not well supported at first, grows higher like the luxuriant branches of a fruit-bearing tree ; but if a good patriot like a gardner put in his pruning hook, the suckers are soon cut off, and the stock remains entire.

All manner of stratagems are lawful in war, though not practicable in state-policy. The sight and shew of new engines of war to the besieged hath been the only cause of their surrender.

Money is the sinew of the war, but

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without the fomentation of a large treasure will soon shrink.

C H A P. IV.

Of Command.

WHO commands in any place, ought to put a sentinel upon his mouth, that nothing unadvised slip from him; and bear such a countenance, that the fair out-side may varnish his severity within. Men that are cholerick, though they may be apt for learning, yet are not fit to command.

Negligence is no point of excuse in a governor of a strong important place, for if a truce or (may be) a peace be concluded on, yet he ought to consider that he is not concerned in that peace, having in his custody that which

is well worth the breaking of it.

Never think of governing others, till you have the government of yourself.

To command and obey that which is commanded, is the most exquisite art; these two keep a city free from sedition, and preserve concord.

Diversity of commands is dangerous, for that the execution of them cannot be semblable, for when one sees his counsel or command is not followed, he grows regardless, and may be out of emulation is the cause of hindring the others (though better) counsel to take effect.

It is convenient and necessary, that those who command, keep a distance from their inferiors, to beget in them a reverence and awe towards them.

Merit is the only lawful ascent to

places of trust, and he who thinks to climb without it, may at the return miss the steps, and precipitate himself.

C H A P. V.

Of Victory.

BY the bloody sword victory is obtained in an hour, but to keep up the reputation of it is matter of trouble through the whole life.

There is no victory so glorious, as that which is got with the least effusion of blood on the conquerors side, and which conserves the honour and justice of his cause.

He only accounts himself vanquished, who is satisfied that neither stratagem, nor treachery, nor fortune, had any thing to do in his overthrow, but

only clear valour in a noble and just war.

He that hath vanquished his enemies, may make no difficulty of subduing himself.

It is of no great moment, with what provisions or furnitures of men and arms a victory is atchieved, for that conqueror is more renowned, who by a handful of men attain'd it, being succoured and seconded by his valour alone.

When the original is lost, men must be content with the copy; and to take all in good part what the conqueror pleaseth without replying a word.

Seldom men know how to make advantage of their victories, with that of the Carthaginian general,—*Vincere scis Hannibal, uti victoria nescis.*

Anger and victory omit no kind of revenge.

The vanquished have this solace in their overthrow when it is done by the arms and by the valour and conduct of a noble person.

That's the best and compleatest victory, which is without destruction.

C H A P. VI.

Of Fortune.

FORTUNE hath more force than reason in the decision of war, yet it can do little harm to us, so long as it takes not away our honour.

It is not enough to know how to remove the machine of a great design, unless we know also when to let it a-

lone, and to comply with time and necessity.

'Tis God that dissipates the devices of the nations, and brings to nothing the designs of the people; the king is not saved by the strength of his arms, nor shall the mighty man escape by his great power.

As the understanding of a man is not always in vigour, nor the body in health, so many times men enterprizing great things, fall and hazard themselves, lose their hopes and designs, and sometimes their lives.

Idleness and luxury have subdued more arms, than ever were vanquished by plain force: what a fatal intemperance and sloth was that of the Carthaginians after the battle at Cannae to suffer the Romans to make head again?

Mature deliberation ought ever to

be used; but when arms are to determine, speedy execution is best: because no delay in that enterprize is fit, which cannot be commended before it be ended, and victory has determined it.

Soldiers must be encouraged in all fortunes to stand resolved; that which was the enemies good luck to-day, to-morrow may be theirs; they must not be daunted with any past misadventure, ever attending a time and opportunity of revenge, which commonly cometh to pass where mens minds are united; for common danger must be repelled with union and concord.

Some conquests are of such quality, as albeit a victorious captain merit triumphal honour, yet a modest refusal becomes his greatest glory; as some noble Romans did out of bravery of mind before the emperors, and some

for the envy of it, did forbear it afterwards.

To enter into needless dangers was ever accounted madness, yet in times of extreme peril and apparent distress, bold and hazardous attempts are the greatest security, and are usually seconded with good events.

To conclude, *Melior tutiorque certa pax quam sperata victoria.*

MISCELLANEOUS OBSERVATIONS.

GREAT personages may preserve their honour without taint or crime, but not free from suspicion; the first is in their own power; the second depends on the ill-will of others.

Toleration is the cause of many evils, and renders diseases or distempers in the state, more strong and powerful than any remedies.

It most commonly proves true, that a council composed of diverse nations, (such as was projected by Cromwell in England, during his usurpation in constituting a representative of three kingdoms in one body,) are of different judgments and tempers, though never so well pack'd together: But yet that is a far worse diversity, which proceeds

from the variety of particular passions, that corrupt the fountain and source from whence the advice and counsel of publick affairs is to be drawn.

'Tis a received maxim among conspirators, not to have any thing pass between them in writing, but orally and by word of mouth.

Men would seem to be very jealous of their honour, when for words spoken in prejudice or diminution of it, they commence suits and processes against the speakers of them, but there is nothing so below a generous spirit, and which argues more weakness of mind, than that they cannot condemn words that are vain and uttered in haste. I can set my approbation to this, that I never knew any man that got advantage by so doing.

For men who have high thoughts

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and low fortunes, 'tis better to live privately and meanly in a village, than beggarly and disrespectedly at court.

Men of virtue and honour steer a course contrary to that of the world, as do the planets above.

Nothing is so sociable or dissociable as man, the one is caused by nature, the other by vice.

The pleasure or grief of present things takes up the room in our thoughts of what is past, or what is to come, so infirm is the most sublimate human reason subjected to the attempts of fortune.

Prudence ought to begin all affairs, for that repentance is to no purpose in the end. Wisdom rather prepares than repairs. Wise men walk not always in the same way, nor keep always the same pace, they advise according to the

occurrence of affairs, and vary according to the alterations of time and interest.

It belongs to prudent men to foresee that adversity and misfortunes come not before their time, (then all the wisdom of the world cannot stay them) and it appertains to valiant men, when they are come, to bear them courageously.

Prudence without virtue, is rather subtilty and malice, yea is quite another thing than prudence.

Nothing ought to be done violently or precipitantly in reformation, you must wind up the strings gently to make them tunable, the musick sounds a great deal sweeter, when they are looser, than when straighter wound.

He is sure not to fail, who has virtue for his guide, and fortune for his

companion; but he that travels such a way, must begin young, else he will come late to his journey's end.

'Tis certain, that he who deviates from truth, is in the ready way to all sorts of mischief, and it hath often been seen, that such who have laid their hopes in lying and dissembling to others, have deceived themselves to their own ruin.

The most absolute perfection of men cannot be resembled better than to a pomegranate, which is never without some rotten kernels.

Nothing more grieves subjects to pay subsidies and taxes, than when they see their money wasted or ill employed, who otherwise where they pay a penny would willingly give a crown, for they take notice that when once the door is opened to impositions, under pretence

of continuing but so long time, it is seldom shut again, this is true in all tyrannical or absolute governments.

Nothing appeases or quells a sedition sooner than the presence of the prince, nor ought he for any fear or cause whatsoever absent or hide himself, our late troubles speak this too evidently.

It is an ill practice, that they who have been the greatest sticklers in state-troubles and commotions, should be the greatest gainers by the accommodation of them.

Seditions whose originals cannot be traced, are always the most dangerous.

The due correction of a mutinous people brought again to obedience, ought to be regulated by examples and means accommodated to the time, and disposition and humour of the coun-

try; the laws must give place to policy.

Always observe, that a paltry ordinary fellow in a great sedition is commonly the chief, and such an one is harder to be spoken or treated with than any prince or general.

In a civil war betwixt subjects of the same prince, misery follows the vanquished, cruelty and impiety haunts the conquerors, ruin and destruction both the one and the other.

That people can never be at ease, whose prince is indebted.

Let this be a lesson to the people to contain themselves within the bounds of their duty, for by engaging in the quarrels of the great ones, they are commonly plunged in the mire, while their leaders trample over them to security.

Nothing is impossible, or unfeasi-

ble for an enslaved people to do against tyrants and usurpers,

He that keeps himself strictly to the observation of the divine laws, cannot err in the human, and he that is a good servant of God, will never be an ill subject to his prince.

Such a prince, and such a people, I pray God for ever to maintain and continue in these nations.

F I N I S.



